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THE

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A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editors: K Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

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The Hindu Message stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision Of India.

THE YAMUNA—III.

By K. S. Ramaswami Sastri, B.A., B.L.

That night auspicious signs above were seen.
The gods in groups did throng the upper air
And gazed in stillness sweet of perfect prayer.
They said: "This holy child of heavenly mien
Is that Great Power to whom has always been
His sweetest rapture and His fondest care
To save from selfish outrage Dharma fair
Who is our soul's immortal radiant queen !!
Then said thy lord the ocean king: "I know
That He by whom the sacred Setu had been made
Has incarnated as this human child."
Thy waters rushed in awe did cease to flow
But thy pure overflowing heart in rapture prayed
Awhile the Lord thy true love saw and smiled.

The Hindu Message

THURSDAY EVENING 25, APRIL, 1918.

The War and the Conception of Progress.

The idea of a continuous progress has been familiar to mankind in history and literature. It has taken many forms. In the ancient classical world of Greece and Rome, some held it to consist mainly in the progress of the arts which contribute to human happiness, while others viewed it as consisting mainly in the increase of knowledge. With the coming in into the world of Catholic Christianity, the point of view changed from the external to the internal,—the perfection of the individual in love and knowledge came to be considered as the real content of the conception of progress. Then the Reformation came and brought with it a more complete and comprehensive outlook,—one of union and harmony between the two worlds, external and internal,—and one, too, which associated progress not alone with the mind of the individual, but with the collective mind of the society or group concerned. This change marks the commencement of the modern world in Europe and elsewhere. This significant note and special characteristic of modernity has since then gone on extending in its scope till at last, with the advance of science characterising all post-Revolutionary epochs of history, it has brought within its influence all humanity and the entire life of the race. It is also to be noted that, while modern science approaches the problem of progress from the external or physical side, modern philosophy does so from the inner or psychical side, so that there is harmony and correspondence between the higher consciousness characteristic of the modern social mind and those achievements of man on the physical plane of life which we know as the collective progress of humanity in science, art, industry, and organisation.

The War, however, has rudely disturbed the serenity and satisfaction with which the optimism of the Western mind—an optimism bred of the continual advance in national strength arising both from the growth of physical resources and political organisation —regarded the never-ending growth of knowledge, wealth and power in the states of the Western world. Can the horrors of devastation on such a gigantic scale be consistent with the conception of progress referred to above? What defect in that conception has rendered possible the destruction of the accumulated wealth of ages of sustained human industry, and the monuments of art and civilisation? How can the Inferno of wicked passions which has caused this hell-fire of world-war and its unnumbered tragedies and gigantic horrors be consistent with a true conception of Progress?

But is the War to be viewed as all evil? Not at all,—if we take due note of all that is being said, done, and contemplated by not a few of those who take part in it. Certainly, if we only look at the war as a gigantic and unprecedented process of destroying human lives and treasure, it must appear as all evil. Such a view would be right, only if we regard human nature as all evil, as a demon which, after long contriving its evil designs and carrying on its work of prepara-

tion underground, produces at a predetermined moment a huge and hideous wreck of all the sources of joy and peace which the recording angel of beneficence has accumulated during untold æons of gracious and loving labour for the benefit of creation. But has not there been also, simultaneously with this portentous and unexampled clash of the forces of evil, an equally unexampled pouring of human aspiration after goodness, beneficence, freedom, harmony and peace to follow the war after it has been fought to its melancholy close? Have not the Allied Nations warring against the aggressive forces of the Central Powers proclaimed again and again that they are engaged in a mission of righteousness, that of preserving the integrity and independence of the weaker and smaller nations of Europe and the World? Has not the great and wise President of the Republic of the United States proclaimed that the principle of self-determination is to be the guide of the future in the building of the political organisms of the future throughout the world. Have not the leading statesmen and thinkers everywhere declared times without number that there is to be brought into existence a new International organisation and machinery for preserving peace by the restricting of national armaments and by the resort to arbitration for the settlement of all international disputes? If we take into consideration these signs and portents of the good time that the spirit of enlightened man is preparing for humanity in the future, we must firmly believe that there is ample room for the hope and belief that the Ideal of Progress is not altogether a fantastic vision, and that what is good and noble in it will yet frustrate what is evil and low and that our race will be enabled to attain to a worthier and loftier destiny than has been found possible in the centuries that are past.

But does history justify this optimistic anticipation regarding the future? "Hope springs eternal in the human breast", but is as often also frustrated as fulfilled. The strife between good and evil has been one eternally in being, and there is not in our view the least justification for believing that the powers of evil are finally to be overthrown when once this War has been concluded and peace comes as a healing balm for suffering and stricken humanity. So long as man seeks for progress in the life of nature and the world without,—so long, indeed, as man cannot rise above the conception of Progress,—he is doomed to disappointment in his search for permanent peace and passionless purity. An economic writer well speaks of "the endless deferring of perfection misnamed Progress which is at once fruitionless and illusory." In the East alone has man risen to a higher and nobler conception than that of Progress,—the conception of a World of spiritual purity and peace beyond all the regions of matter and beyond all the surging of the waves of passion inseparably attaching to the life of material bodies,—the conception of a Vaikuntha where reside those who are eternally perfect or passed from imperfection to perfection. In the East alone, too, we have risen to the conception of the Consciousness which is limitless Joy and Peace, the One Noumenal Self which is beyond the changes and chances,—the limitations, trials, and temptations—of the life of the phenomenal world. India alone

has the secret of the Perfection which passes all Progress as the goal of all life and endeavour.

Mr. Theagaraya Chetty on the Indian Situation.

The remarkable speech delivered by our distinguished countryman, Rao Bahadur Theagaraya Chetty at the annual meeting of the South Indian Chamber of Commerce is sure to attract everywhere the attention it richly deserves. After giving an able and exhaustive summary of the financial operations of the Government of India, he proceeded to point out how the war has affected the economic conditions of the country a good deal for the worse. He also gave an account of the proposals and plans of the Empire Resources Development Committee having for their aim to provide the means for securing to Government the additonal income of three hundred millions of pounds which they will have to find in order to pay the interest on the enormous increase of National Debt caused by the War—an increase which already amounts to nearly 3,500 or 4,000 millions of pounds and which is likely to mount up to a still higher figure almost unimaginable and unrealisable to us in its true significance if the War continues as it has so far proceeded. The sum and substance of the Committee's proposals is that the immense resources of the United Kingdom as well as of the Dominions and Dependencies of the Empire are to be developed to the utmost extent possible, chiefly through state action and state initiative.

It is in considering these post-war schemes for developing the resources of the Empire that Rao Bahadur Theagaraya Chettiar has stated his views and convictions regarding the present industrial situation in India. He said :—"The Government of India has all along drifted without an industrial or fiscal policy of its own, and our country with all its resources, has been a free field for exploitation by all commercial adventurers." And furthermore :—"The industrial unrest in the country is more patent and is at the back of all the political unrest. India's real salvation lies in her economic and industrial regeneration. Her imperative needs in this respect have long been ignored.......If means are not found for successfully developing all our resources and adding to our national wealth in all its forms, we are bound to go under in the stress and strife of modern competition."

It is this very fact that has been recognised by all Indian leaders and by friends of India like A. O. Hume, Sir William Wedderburn, and Sir Henry Cotton, from the first in the Congress agitation of the last 35 years. The conviction with which that agitation was started has been amply confirmed by the course of subsequent events, and by those transpiring today to which Rao Bahadur Theagaraya Chettiar has referred in his present speech. Nothing can be better put than his own pregnant sentence already quoted above. It deserves to be engraved in imperishable characters in the hearts of all true Indians. It is as follows :—"Our country, with all its resources, has been a free field for exploitation by all commercial adventurers." In the view of the Congress leaders, Indian and British, it is the system of administration now existing that has not only rendered possible, but even helped, the system of exploi-

tation which has brought on the country its present helplessness and the darker prospects which are in store for the future. So long as the Indian, as such, cannot control the administration, the present economic situation is bound to remain unchecked. In fact, the present political constitution and the present system of commercial exploitation are but the gradual evolution into one whole of one and the same system originally established in India by those who first gained a footing there from England as merchant adventurers belonging to the East India Company.

We trust that Rao Bahadur Theagaraya Chettiar and his school of Indian political thought and action will see that the aim of the present political agitation is *not* to secure the power or preponderance of Brahmins in Indian politics,—a phenomenon which, if it ever existed, ceased with the passing away of the ancient Hindu Kings and potentates, *but* to establish a new constitution—of course as a part and parcel of the constitution of the Empire of which we form a part—which will restore to us our lost economic prosperity and the development of such natural resources as still remain to us, so that a new epoch of prosperity may dawn upon the land. So long as the present order, political and economical, remains, we think that there is no hope for the recovery by our people of their ancient and long-persisting vitality and strength. The present decline in resources and growth of poverty and starvation, with all their attendant consequences, must and will continue. We have failed to import and assimilate the competitive industrial organisation of the West; and, meanwhile, the old village organisation of industry by communistic co-operation has declined and is still continuing to decline. In Europe, the decline of the latter coincided with the growth of the former, and thus the new industrial order has sustained the progress of society. In India, the old social and industrial order is ceasing, but there is nothing to replace it, so as to ensure the future welfare and progress of Indian society. The hopes of those who have laboured in the field of Indian politics under the most discouraging circumstances have been that, if we are able to secure a real hold on the reins of political power, we may be able to lay the foundations of a future of prosperity and progress for Indian industry and commerce. Here lies our one hope for the future, and we trust that the existing division of political opinion in South India will now cease and that we shall all work for the achievement of India's legitimate place in the Empire in harmonious co-operation and faithful alliance till the end we have in view is reached, and at the earliest possible opportunity.

Notes and Comments.

The use of violence for the gaining of public or personal aims is the mark of the presence of the brute in man, and substitutes the evil of anarchy for the blessing of the remedy of civil government. Hence all governments have regarded anarchism and anarchists as their natural enemies and unrelentingly hunted them down to the earth wherever they have shown themselves above ground. So far South India has been singularly free from this enormous and intolerable evil, and it is certainly to the credit of South India that it has always been regarded as "the Most Indian part of India," "the Most Hindu of Hindu Communities," &c. The rise of the Non-Brahmin Movement, how-

ever, seems the occasion needed to show that, even in South Indian human nature, there are possibilities, yet unsuspected, which may rapidly develop into unmistakable indications of the anarchical tendency to resort to crime under the impulses of human barbarism. Both in the Metropolis of our Presidency and in some of the Moffusil towns, a party seems to have been formed, or is forming, whose object is to circulate inflammatory leaflets against the Brahmins as a community, and already some barbarous persons have been found engaged in committing acts of personal violence against individual members of that Community.

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Whether these atrocities committed by persons in whom the instincts of barbarism have been brought into recrudescence do, or do not, indicate the possibilities of a South Indian Anarchist Movement in the future, they certainly show that a civilized government like ours in the Southern Presidency must at once rouse itself in order to safeguard the lives and possessions of all peaceful and law-abiding citizens, to whatever section of the Community they belong. Government can no longer rest secure that the higher human nature in South India—that which is usually free from ordinary criminality—is necessarily free from all admixture of that taint of barbarism which civilised men regard as likely to develop the spirit of anarchism and to endanger the safety of the society or the state.

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The "Indignation Meeting" recently held at Tanjore under the presidency of the greatest Indian statesman of to-day,—the venerable and the universally revered Mr. V. P. Madhava Rao—has been held not a day too soon. At Tanjore itself, no acts of violence and no outrages of any kind have yet been heard of. But budmashes have felt the incitement to mischievous activity in other towns, such as Trichinopoly. The movement must be nipped in the bud, and so we are of opinion that the Tanjore Meeting has come off at an opportune moment. Other towns, of course, will soon follow the lead given by Tanjore.

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One of the speakers at the Tanjore Indignation Meeting stated that there had been "put into his hands" a copy of "a pamphlet vilifying and attacking Brahmanas maliciously, and wantonly attempting to promote feelings of enmity between Brahmanas and Non-Brahmanas and inciting Non-Brahmanas to commit acts of violence against the Brahmanas, to cause alarm to the Brahmanas, and to hold them to hatred, contempt, and ridicule." The pamphlet had been "freely circulated at Tanjore on the 30th March last when the Tanjore-Trichy District Non-Brahmana Conference was held." The same speaker also stated that he had written to "one of the responsible officers of the Conference," enclosing the pamphlet with the offensive passages marked and enquiring whether it was "acknowledged or repudiated by them,"—with the result that "the answer received was evasive, as it steered clear of the question put." The same pamphlet or leaflet has also been circulated in the other district of Trichinopoly, the affairs of which also came within the purview of the above Conference. The speaker above referred to also stated that "if one class could with impunity despise and humiliate another in such a grossly offensive manner, the much-boasted protection under the British government was only a myth."

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The British government will, we feel assured, never be found wanting in its duty of protecting the weak against the strong. What is regrettable is that the necessity of making an appeal like this should have risen in South India,—an appeal to the government in a matter affecting so vital, essential, and elementary a principle or condition of all civil society. South India has been the scene of the labours of all the greatest Saivite and Vaishnavaite saints and teachers, and so has been the sweet home of harmony, serenity, and unity among all the sections of its people. It is strange that our social life which has hitherto run its course without any serious disturbance should

have become so strangely and so egregiously agitated within so short a time. How apt are certain of our people as pupils in learning the evil side of modern civilisation. This is, indeed, a marvel of marvels.

* * *

What is the remedy? The preaching of the truly ancient teachings of the Hindu sages—constituting, as they do, "the most sublime philosophy and the most satisfying religion"—will naturally occur to all good Hindus, and ought to be earnestly taken up. But the effects of such a step will necessarily be slow. We cannot solely rely on it. Government, of course, will act strongly and without delay in order to root out the devil's brood of scoundrels who are now engaged in sowing the seeds of the enormous evil of anarchism in South India. But we think that the true remedy here, as elsewhere, and throughout the land is to train our people in the performance of the duties and burdens of responsible government. It is only then that the common will of the Indian people will express itself in decrees which every free citizen will understand, appreciate and accept as universal laws of social and political obligation.

* * *

To this opinion or proposal the only possible objection is that the common will of the people as expressed in modern states is not always tending towards a higher sense of morality or moral progress among men. But this is true only in the sphere of international relations. We think that the exercise of the functions of self-government will bring with it a higher sense of ethical freedom and social responsibility which will help to root out the evil workings of all kinds of sectional spirit and sectarian feeling in the sphere of social and national progress.

Our Social Problem and the Bhagavad Gita By K. S. Ramaswamy Sastri B.A., B.L.

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Olla Podrida.

In *New India* dated 11th April there is a pathetic reference to "Missonary havoc" at Quilon. A young lamb—why make human beings lambs, but that is by the way—was about to be taken into the fold. The name of the lamb was Shrimati Gouri Amma. The combined efforts of the unbelievers prevented the lamb from entering the fold. In regard to these attempted and accomplished conversions we cannot but wonder at the ingratitude of our Hindu brethren, who should be thankful for the opportunities created for the one thing that they really care for in life—viz. the getting up of a meeting, delivering fine speeches, and having those speeches reported in the daily newspapers. Why should we preserve our loyalty to our social rules and habits and ideals, or teach the highest elements of our religion to our boys through *our own* men, or do any of the other things that our ignorant forefathers did, when a few resolutions passed at a great meeting convened in the few intervals of leisure afforded by our professional life could by themselves usher in the golden age. But I forget that we have already got National Education which will give everything to everybody.

* * *

In the issue of *New India* dated 12th April 1918 a Hindu who is assured by the Editor of *New India* to be pious (and whose piety therefore has a meritorious spiritual testimonial) and who is too pious and unassuming to reveal his name suggests that along with the *Gayatri* we should do *Japam* for the success of the deputations. He probably wishes this to be done as the deputations are connected with the sun in some way because they go to the central power-station of the Empire on which the sun never sets. Is it *mantram* or *tantram*? But the deputations do not seem to be destined to go. We await instructions in regard to the *japam*.

* * *

Mr. Eardley Norton has been stroking the Madras High Court Judges up and down their backs in *The Looker-On.* We have no right to come between the sacri-

ficial priest and the victims. But what does he mean by suggesting to non-brahmins "rising against and rejecting the fetters which have bound the Non-brahmana to the chariot-wheels of his more fortunate rival." He belongs to the class of speakers and writers whose tongue outruns their discretion and is so swift as to outrun even truth. He would have his jest even if it cost his life or other's lives. We can almost imagine his having a brisk exchange of *bon-mots* with Azrael when the latter comes on professional business to him. Mr. Norton then proceeds to say: "Some one must begin the insurrection, even if it entail self-sacrifice. Refuse the *namaskaram* to the first Brahmin you meet, turn his priest out of doors, deny him permission to perform the ceremonies which attend marriages and deaths. Emancipation and a new life can only be achieved by *active insurrection*." He is perhaps thinking of that gentle process of attrition which the Vakils of the Madras Bar have adopted towards the Advocates and Barristers. But whatever idea was in his mind, *insurrection* is a very unhappy word to use. We did not need his powerful breath to fan the flame of social hatred in Southern India. We have read of an Irishman who seeing an angry and fighting crowd at the end of the street sent his boy with his compliments and the message that if there was a genuine row going on he would be glad to be in it. Mr. Norton has delivered his compliments and his message of active insurrection through the *Looker-on*. What shall be our answer to him?

* * *

Principal Paranjpye has attacked National Education. I believe that he objects to the N. E. with the capital letters and not the humble n. e. (with no capital letters). Desirable as national education is, a N. E. competing with the Government institutions is foredoomed to failure as a sufficient number of national educational institutions cannot be started without an outlay of money which even the performance of *Abu Hassan* cannot fetch. Of course if we can get *Aladdin and the Wonderful Lamp* the thing may be managed. If one or two national schools be started they will fetch more of the trumpery kind of fame, now widely sought after, to the sponsors of the new movement. But they will have very little effect on the national life. In respect of the ordinary educational institutions now existing, our only method is to agitate to nationalise them, using supplementary private agency of the right and uncontaminated type to make good the present deficiencies in the meanwhile. As Principal Paranjpye says we can no more start a fully parallel system of national education in rivalry to the Government system any more than we can start a parallel system of irrigation and refuse to use the Government sources of irrigation. What we now want is a national system of industrial and technical education side by side with the starting of industries. Mere industrial and technical education which has no possibility of application to practical industries is of no use. The starting of industries with untrained man is of no use either. We have been specialising in these two branches of wisdom for many decades past. If the present N. E. movement stated this humble programme clearly it would have been a real source of usefulness. But it is run as an adjunct of the political movement and takes colour and life therefrom. Above all its gracious promise of religious instruction is the gravest element of national danger in it. The leaders of all the movements opposed to the genuine Hindu culture run it and promise to give spirituality to our boys. God save us from these friends!

* * *

But Principal Paranjpye has given expression to strangely retrograde ideas. He seems to have an unreasoning fondness for the English language and to be obsessed by the idea that religious education is an unmitigated evil. If he is unable to see the evils in the present system of education we can only hope that he will be blessed with a better and clearer vision later on. His phillipics are no more valuable than Mr. G. S. A.'s daily heroics and hysterics.

SCRUTATOR.

The Myth of the Dravidian Race.

[BY K. S. RAMASWAMI SASTRI, B.A., B.L.]

I shall deal here with the question of the so-called Dravidian race about the origin of which a great deal of wild guess-work has accumulated clogging the path of proper investigation and research. The word 'Dravida' seems to have been applied in Sanskrit works to a portion of South India, especially the portion from Tirupati to Cape Comorin. Sankaracharya refers in a famous verse in the Soundarya Lahari to *Dravida Sisu.* It is said by some scholars that the reference in the verse is to Tiru Gnana Sambandha, the great Brahmin saint and devotee of Siva. The work itself is of doubtful authenticity and there are scholars who say that the reference in the verse is to Sankaracharya himself. Whichever may be the correct view it shows only that a resident of Southern India is referred to as *Dravida* Sisu. It does not show that the term *Dravida* was applied only to Brahmins alone in Southern India, any more than the description of *Pancha Gowdas* shows that only Northern Brahmins are called Gowdas and that Gowda is not a term applicable to a tract of country and all the inhabitants therein. Again, it is said that the fact that some families of Brahmins in Bombay are called Dravids shows that 'Dravida' means southern Brahmins. But this is an unacceptable reason because such a description is inapplicable to the majority of the Brahmin families in southern India. Further, the Brahmin families in southern India have innumerable descriptions. Also, why should not the few Brahmin families that have the word "Dravid" in their names of their members have adopted the word from the name of the country? A reason given for the view that '*Dravida*' means a southern Brahmin is that Tamil-speaking non-Brahmans have no such word in their names but are called Mudaliars, Pillais, and so on. But most Brahmin families also have not got the word in their names. Indeed no *Tamil* Brahmin has got the word in his name.

Thus the theory that will limit and confine the term "Dravida" as a term applying to South India Brahmins or Tamil Brahmins alone is utterly untenable. Indeed the "Pancha Dravidas" are said to be the Tamils, the Andhras, the Karnatakas, the Maharashtras, and the Gurjaras. The last two speak Sanskritic dialects, Marathi and Guzerathi, and the others speak other languages. I shall discuss later on the genesis of these languages and the light that they throw on the question of racial origins and racial composition in peninsular India.

Some scholars derive *Dravida* by saying that it is a compound of two roots *dra*, to run, and *vid*, a piece (of land), and say that it might mean a place to which one runs as a place of retreat, the extreme South of the peninsula being the limit to which a race could go when pressed by invading races from the North. A more fanciful and baseless derivation cannot be imagined. Some other scholars say that *Dravida* may have been derived from Tamil. We may well ask them why Tamil may not have been derived from Dravida. Mr. Damodaram Pillai, feeling all the pride of an imaginary independent Tamil race in his blood, indignantly repudiates the suggestion that the language had no native name till one was given to it by the Aryans. He derives Tamil from *Tami*, lonely, and says that it means that the language is peerless and dwells in splendid and glorious isolation among the languages of the world. In the *Pingalandai* it is said that Tamil means sweetness and mercy.

இனிமையும் நீர்மையுந் தமிழெனலாகும்.

But as has been pointed out the word *Tamil* is used only once in the sense of 'sweetness' in Tamil literature, and that was by the author of Chintamoni (about A.D. 950). Mr. Kanakasabhai Pillai thinks that *Tamil* is an abbreviation of Tamralitti, but this etymological derivation is a mere fanciful speculation and nothing more.

So far as Tamil literature is concerned, it describes the Tamil land (*Tamil-akam*) as South of Tirupati, North of Cape Comorin, and bounded by the two seas.

The Tamils on the West coast were cut off from the main body by the Western Ghats and evolved a dialect of their own. The story of Parasurama shows that the impact of Northern Aryan civilisation there was more direct and forceful than on the people inhabiting the East coast of the Tamil country where the Southern Aryan civilisation had already taken root and begun to flourish.

It is thus clear that *Dravida* is a term applicable to the entire peninsular India, that five broad divisions of it were recognised, that "Dravida" was specially applied to the Tamil land, that the Tamil land was the portion between Tirupati and Cape Comorin and bounded by the seas, and that *Tamil* is derived from *Dravida*. We must however remember that there were aboriginal races besides the native Aryan races. What I wish to show is that there was no Dravidian race at all, that the Pancha Dravidas and Pancha Gowdas were only Aryan communities, that it is an absurd view unsupported by authority to urge that the Tamil Sudras form an aboriginal highly civilised imaginary Dravidian race which has been tampered with intellectually and spiritually by invading Aryan races, and that the Tamil Non-Brahmin communities are as much Aryan as any other community in India. This of course does not mean that there were no aboriginal non-Aryan races in Southern India. The remnants of these seem to be the various hill and jungle tribes, and perhaps the Pariahs and a few other communities in Southern India. Even this matter is not free from difficulty. Some savants say that even these communities are really Aryans, though there was intermixture in their case. In this view all the South Indian Hindus are Aryas, though they probably adopted the languages of older aboriginal races that have ceased to exist.

An attempt has been made to press into the service of speculation the well-known classification in Tamil into *Makkal*, *Devar*, and *Narakar* by saying that it refers to Dravidians, Aryans, and aboriginal tribes. We cannot conceive of a more fanciful theory than this. The distinction intended by the classification is clearly stated to be that between Men, Gods, and Asuras. The very words *Devar* and *Narakar* are Sanskrit words. We are yet asked to give up the express meaning and application of the terms in favour of an utterly fanciful meaning and application.

I shall now deal with a few theories advanced by scholars as to the origin and dispersion of the so-called Dravidian race. The contradictory speculations on these questions are only next in point of fancifulness to the speculations by western scholars about the origin and dispersion of the Aryans. In this essay I put aside all reference to the pseudo-science of anthropometry. The sciences of anthropology and archæology have given us no help yet on this matter. Dr. Griersen thinks that the Dravidians are the aborigines of India or at least of Southern India. Sir Herbert Risley regards them "as the earliest inhabitants of India of whom we have any knowledge." He seems to think that there is an ethnological connection between the Dravidians and the Australians. But Sir W. Turner exposes the hollowness of this theory and says that there is no cranial connection between the two races. Haeckel thinks that the Dravidians, the Caucasians, the Basques, and the Indo-Germanic races resemble one another in several characteristics. Mr. M. Srinivasa Iyengar in his recent book called *Tamil studies* thus sums up the other theories on the matter. "Professor Huxley includes them in the smooth-haired division with the North Africans and South Europeans, assuming Australia as the land of their origin. While agreeing with them generally Professors Flower and Lydekker put the Dravidians in the white division of man and observe that in Southern India they are largely mixed with a Negrito element. This last point is supported by Dr. Topinard who says that the remnants of the black people are at the present day shut up in the mountains and that the ancient inhabitants of the Deccan were identical with the Australians, who probably came from a cross between a leiotrichi race from outside and a Negrito autochthonous race. Lastly, Dr. Keane

thinks that he is able to prove that the Dravidians preceded the Aryan-speaking Hindus and that they are not the true aborigines of the Deccan, they being themselves preceded by dark peoples of an aberrant Negrito type." Dr. Caldwell held that even the lowest castes including the Paraiyas are Dravidians: that they were reduced by conquest to the low position that they now occupy, and that the Dravidians entered India from the North West. But Mr. Sewell says: "At some very remote period the aborigines of Southern India were overcome by hordes of Dravidian invaders and driven to the mountains and desert tracts where their descendants are to be found."

(To be continued.)

Our Present Situation, Social and Religious.

(A Few Words to The South Indian English-Educated Hindus, Brahmins and Non-Brahmins.)

BY G. RAMACHANDRA AIYAR B.A., B.L.

SYMPATHETIC AND SAFE GUIDANCE FOR NON-BRAHMIN HINDUS.

My Brahmin friends, your attitude towards our Non-Brahmin brethren should be always one of love. Whatever their mistakes and prejudices, their blunders and misdoings, you are bound, always bound by your Dharma, to see to their well-being on earth below and to guide them aright along true religious paths towards a future state of sure bliss above. Never take offence at their words or actions for which they are themselves not wholly responsible. There has been a split, born of ignorance, in your own Brahmin community dividing it into orthodox and heterodox sections. When some of the Brahmins themselves, in utter disregard of their lofty traditions and Brahminical duties or Dharmas, in astounding ignorance of the very object of their being, in supreme contempt for the soul-saving attempts of the still loving and more knowing elders in wisdom at home and outside home, in mad admiration for everything foreign and in blind imitation of the ways of the Non-Hindu in thought and in word, in physical appearance and in manifest action, have got the audacity to say to your face that your Vaidikamatam, what they call orthodox Hinduism (as if there can be any other Hinduism), is a bosh and that orthodox Brahmins have no business to live, do you consider it strange that a few Non-Brahmins, who know even less than such prattlers, should accuse you or even hate you? Take things as they are and make the best of the present situation. No doubt, these are the times only for the agitator, and no restoration of even the immemorially tested, sure and best means of common good, both material and spiritual, seems to be now possible without right, careful agitation. You must indeed fight hard against your ever-refractory Brahmin Social Reformers and show to the world their mistakes and misdeeds and the immense havoc which is being worked into your society and religion by their woeful blunders. Also, you should, in a genuine spirit of sympathy, slowly and steadily regain our Non-Brahmin Hindus by the educative means of persuasion and guidance, freeing them from the clutches of their evil advisers by exposing without reserve the absolute hollowness of the latters' reasonings and the doubtless immensity of their profound ignorance.

SANSKRIT, THE LANGUAGE OF DEVAS.

You must, in the first place, save our Non-Brahmin Hindus, especially of this part of the Presidency, from all of them hopelessly falling into a suddenly visible gaping gulf, a fiendish creation of yesterday, a verily Asuric work of many-sided split in our Hindu Socio-Religious life of to-day. The Hindu Community is an organic whole, absolutely indivisible, by its very nature and constitution. Any attempted division will only mean its destruction. What wondrous appearance of a cleavage, not only between the Brahmin and the Non-Brahmin, but also between Sanskrit and Tamil, between the Arya and the so-called Anarya-Dravidian, and a host of others perhaps yet to appear. It is very much surprising, and painfully interesting indeed, to find that splits appear just where they could be least expected, and where there is not the slightest true cause for their appearance. What shall I say about the unknowable depth of perversity when people are taught to say that Tamil, whose existence as a language is not known

beyond this Presidency, and whose authorship (as spoken language) is ascribed to Sri Agastya already learned in Sanskit, is an older language than Sanskirt and that at least a part of the sacred literature in Sanskrit must have been only a rendering from Tamil originals. Audacity cannot go further. Influence of Sanskrit in all the extant languages of the world is well-known even to ordinary students. The most expert Tamil Scholar cannot put two sentences together in Tamil conveying a religious or philosophical idea without indenting upon Sanskrit terms. The very name தமிழ் is Sanskrit Prakritam. Dravida in Sanskrit is Damila (दमिल) in Prakritam. Your தமிழ் is nothing but this Damila. The new interpretation of தமிழ் into இனிமை is an ingenious concoction that can bear no test. Tamil is the name of our spoken language because it obtains in our Dravida (Damila) country. All the spoken languages on earth take their names either from the names of the countries where, or from the names of the peoples by whom, they are spoken. Sanskrit (Samskritam meaning merely perfected or polished) alone stands unconnected, so far as its name is concerned, with the peoples and the countries of this world below, because it is not born of this earth and is the spoken language only of the Devas. Its other name is Gairvani itself (Girvana meaning Deity or Deva). Its character again is known by the name 'Devanagari'; the other popular name is Phalabindu indicating that the character is the same as that in which the Devas, who are in charge of the administration of the Great Law of Karma, write their records of a man's karmic results, to be experienced by him in his present life-period, on his forehead (phala) as it is said figuratively at least. Your Grantha character is not Sanskrit character; it is only Tamil adapted and modified to express Sanskrit sounds.

SANSKRIT INFLUENCE IN EARTH'S LANGUAGES.

Sanskrit was never the spoken language, in the true sense of the term, of India or of the Hindus at any time, as wrongly supposed by some of our scholars even. Sanskrit is no doubt the true ancient literary language of India, nay, of the world. The only true Literature strictly so-called, that is to say, the only Literature that reveals the ever-subsisting, never-changing, Noumenal, absolute, true Being or Self, from whom the manifold universe is born at the beginning of every Kalpa or Cycle, in whom it lives, and into whom it is dissolved at the end of the Kalpa, is the Vedas and Vedas alone. The several bodies of Sastraic or Scientific compositions which are known under the name 'Vedangas,' being auxiliaries (Angas) or aids to a correct understanding of the Vedas are also True Literatures. Every other kind of writing which, without faithfully following the spirit or principles of the Vedas, goes a great way against the Vedic truths and precepts is dis-entitled to be called 'true literature.' The Vedas, which are in Sanskrit, the spoken language of the Devas, the celestial Agents and supreme controllers of the elements in nature, the God-appointed Guardians and Administrators of the whole universe, the Divine Guides of the upward Vedic paths of true emancipation, were originally, for the uplifting of all humanity to come, transmitted and entrusted to the Devas' or Suras' terrestrial representatives, the Brahmanas, called on this account by the names 'Bhoodevas' and 'Bhoosuras,' who first appeared on the world below soon after its creation, and who, like the Devas proper, were given immense power of control over the elements in nature through Vedic Mantras and rituals invoking the aid of the respective Divine Controllers of such elements. It may be truly said that Sanskrit became the spoken language of the Brahmanas, because of their representative character as Bhoodevas and because of their trusted possession of the Vedas. As the Brahmanas gradually spread the knowledge of the Vedas and the Vedangas among certain other prescribed classes, the knowledge of the Sanskrit language also became gradually wide-spread. But still, Sanskrit being as its very name indicates, the most perfect and polished language, which can truly obtain only in the higher regions of perfected beings, could not as such take root in the earthly soil and become the earth's spoken language. It was however able to send out some off-shoots commingled with earth's indigenous tongues of later spontaneous growth, one after another, suitable to men according to their organic and other conditions, physical and

local environments, and personal and communal needs, as humanity grew large and varied by the ever-increasing influx of individual souls of all natures and capacities from out of the dark abode of deep Pralayic sleep of temporary dissolution. These offshoots of a mixed kind have been and are such of the spoken languages of the world which are capable of conveying lofty truths of more than ordinary, human worldly interest, and they, being such off-shoots, bear clear internal signs of their partial origin from, and their relation to, the great Heavenly mother-tongue (Sanskrit). Of such mixed languages, indigenous no doubt, but largely seasoned with Sanskrit terms expressive of ideas of religion, Science and Philosophy, Tamil, as is spoken now and as found in all its sacred literatures, is one, whatever may our Dravidian brother say in his over-enthusiasm for our Tamil.

BLUNDERINGS OF A FEW NON-BRAHMIN AGITATORS.

I say 'our Tamil,' because it is as much the spoken language of the Brahmin as of others in this part of the Presidency. The Brahmin has long ceased to be a Bhoodeva merely, and Sanskrit therefore could not continue to be his spoken language. You must bear in mind that Brahmins here are as much Dravidians as the Non-Brahmin Hindus. In fact, Dravida is a general name for a Brahmana of any of the five South-Indian tribes (Pancha-Dravidas), namely, Dravidas, Karnatas, Gurjaras, Maharashtras and Thailangas. The Brahmins belonging to this part of the province are clearly Dravidians. It is rather interesting that the small set of mistaken Non-Brahmin Hindus who want to exclude themselves, most unwisely indeed, from the great Aryan community and from all knowledge derivable from the immense Sanskrit literature directly and indirectly, and who claim for our knowledge-bearing-Tamil an absolute, independent existence, adopt, curiously enough, the Sanskrit name 'Dravida' to call themselves by, forgetting that the Tamil language has no such sounds or characters as the two different Ds that are found in that very name. It is difficult to imagine a more thoughtless, suicidal and perverse view than the one, if view it can be called, held by them to the effect that they do not belong to the Aryan community at all and that their religion is no Vedic religion. What a precipitate fall they are prepared for under a self-delusion of the most foolish kind? If they would really stick to their unnatural love of exclusion from Vedic knowledge and to their Tamil devoid of all terms and ideas borrowed of Sanskrit and deprived of its spiritual and religious grandeur due to the holy influence of Sanskrit, they would be indeed reducing it to the woeful condition of the aboriginal jargon of the forest-and-hill-tribes, the now beautifully attired, elegant Tamil severely left alone and naked to its eternal shame, and reducing themselves to a still more pitiable condition. Their Gods Siva, Vishnu, and all the rest of them, their Agamas giving them holy temples for worship, their Upasanas guiding them upwards along the right paths of devotion and their Samayas and Siddhantas opening for them bright vistas of the philosophy of Gnana, along with the rest of Gnana-Sadhanas, Charya, Kriya and Yoga, will, one and all of them, disappear from them altogether, bringing them down to the low level of mere manshaped animals. Let them, once at least, before their actual fall, lamentable as it will surely be, open their eyes and analyse their long-existing wonderful Tamil Sacred Literature, and see how far it is indebted to Sanskit, to the Vedas and also to the Brahmana. Let them seriously collect together, and consider the import of, all the glowing references most loyally made to this three-sided source of True Divine Wisdom every now and then in many sections of that brilliant literature. Let them do so for God's sake, for the sake of truth, at least for the sake of gathering materials, if any, enabling them, if possible, to deny what is all said by people holding views like mine.

(To be continued.)

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"Purushartha Nirnaya"

or

Summum bonum of Life.

by the late of Sri Jagadguru of Sringeri.

Translated by

(O. VENKATARANGAYYA, B A , B.L.)

For the achievement of "Purushartha" (Object of Life) I bow to that Black-Brown Purusha who is competent to bestow the same and who is the object of worship for 'Puruhoota' (Indra) and other nirjaras (Devas).

What is 'Purushartha'? A faithful son, friend, wife and the like do not surely make for it; for their perishability is plain to ocular demonstration. No doubt, in a worldy way "these three are regarded as the rewards of meritorious acts"; their imperishability, none the less, remains unguaranteed. A water-bubble, wave, foam and lotus are kindred only in their acquatic origin, but in respect of their endurance, they do not bear comparison one with the other. Even such are Dharma, Artha, Kama and Moksha which form the fourfold classification of Purushartha.

Of these, Dharma is that invisible substance whose existence is postulated as a logical necessity in accounting for the otherwise-inexplicable source from which emanate the beneficient results of the ordained rites whose performance was short in duration, but whose effects manifest themselves in some future time. That is to say: Sacrifices, baths in the Ganges, Siva-worship and other similar acts which, respectively, take the forms of oblations, plunging in the waters of the Ganges, offering of flowers, milk and the like to the Siva Linga, and so forth, do not, as all men are aware, subsist in those very forms till their results are generated; but in the postulating of the existence of the aforesaid agency, viz. Dharma, there is a satisfactory explanation for coupling actions completed in the remote past with certain present results which are entirely different from the particular actions to which their genisis has to be related.

Artha comprehends money, grain and the like which are the material substances required for the performance of sacrifices conducing to the creation of the aforesaid Dharma.

Kama is that desire which is the motive to the performance of acts generating the above-said Dharma and which manifests itself in the sentiment "May Dharma accrue to me". The craving that urges to indulgence in prohibited acts is not Kama: for it is not only devoid of the essence of 'Purushartha' but is contrariwise, also the cause of human misery. Bhagavan (Sri Krishna) also says as follows in the Bhagavadgita:—"O, (Arjuna) best of Bharatas, I am that Kama in the animate beings which is not inimical to Dharma."

As for Moksha, it is attainable only by means of real knowledge (Tattva Jnana). A description of its nature is given in the sequel.

Which of these four is the highest will be the subject of the present discussion. Although these four share in the common quality of being 'Purusharthas', it is still impossible to maintain their equality in degree. The specific attribute of being members of the human race is common to all men; but we do not find that all men are equally situated in every respect. One is a master; another is a servant;—One is happy; another is in misery. Such differences are plainly visible. We are therefore led to consider this Viz, Of these four, passing current under the undifferentiated (i. e. common) appellation of Purushartha, which is the supreme one. Artha and Kama are certainty not the highest. They are only generative causes of Dharma and their vitality is expanded in the genesis of Dharma. In themselves, they are not Purusharthas. For similar reasons, even Dharma cannot be the highest of Purusharthas. It slides into secondary importance because it operates only as a means to the attainment of Svarga and the like. That Dharma is only a means to Svarga and the like is proclaimed in Vedic Texts such as the following:

"He that desires Svarga must make the sacrifice according to Jyotishtoma".

"He that yearns for prosperity must sacrifice the white Vayavya (Pasu)."

It should not, however, be argued that the Sruti Texts cited above, do not credit 'Dharma' as such with the virtue of securing Svarga and that the same is reserved for Jyotishtoma and similar sacrificial rites alone. The postulation of the active influence of Dharma, in respect of sacrifices, having been found to be an absolute necessity, the very basis on which the Svarga-

securing capacity of the Dharmi (viz. that over which the prowess of Dharma supervenes e. g. Sacrifices) is accepted, should, *a fortiori*, operate in proof of the possession of the same capacity by Dharma also.*

Further, even, the status of Purushartha cannot properly be accorded to these three (Dharma, Artha and Kama). For, forsooth, the essence of Purushartha is pleasure or the absence of pain. The experience of the world is to the same effect: "May the desirable happen to me: May the undesirable never befall me." But these three connote neither pleasure nor the absence of pain. If, then, the question should be asked how these three could be, as they are, included within the category of Purushartha, the reply is that they find a place in that class only as auxiliaries thereto. Although a plough is not by itself livelihood, still as a means to livelihood, we say ordinarily, "the plough is my livelihood"; even so is the application of the term "Purushartha" to these three.

Moreover, being in their nature perishable, they cannot attain to the dignity of Parama-Purushartha. So far as Artha and Kama are concerned, their perishability is patent to the bare eye. As for Dharma, it is supersensuous, and its perishable nature is known from Sruti and Smriti. Sruti declares "Just as here, what is gained by human activity decays, even so does, in the next world also, what is gained by religious merit decays." And Smriti lays down: "when religious merit is exhausted, they enter the world of mortals." Be it known therefore that Moksha alone is the Parama-Purushartha. For, under the Vedic text, "He that knows Brahma attains to the best," it (Moksha) is described as of the nature of pleasure; and under the text "He that knows the Atma, overcomes sorrow", its being of the nature of the absence of pain is established.

The following Vedic texts declare and establish that Moksha is imperishable and is also a Purushartha *sui juris*:—"He is not reborn": 'To them there is no rebirth': 'Those that go to Brahma by this path, do not get back to birth during this Manu's cycle.'

* "*Dharmi-Grahaka-mana*" is a well-known method of inference among Vedantins and Tarkikas. It is something akin to metonymy. For example, if the sheath of a sword will cut, the sword will much more therefore cut.

The following quotations from Smriti also support the same position: "O Arjuna, all the worlds up to the Brahmaloka entail re-births." "Those Mahatmas (Great Souls) that have attained to the highest perfection do not, after reaching me, again get into that ephemeral cycle of rebirths which is the home of all misery". "Adhering to this knowledge they become assimilated (or identified with) my essence and are neither reborn at a creation nor afflicted by a dissolution." "That, after reaching which, they do not return is my highest abode".

Furthermore, imperishability is also deducible from the possession of characteristics incompatible with transience. Worldly experience demonstrates that every thing that could be created, acquired, refined or transformed is perishable. But this Moksha is not a created object, for the eternity of Moksha is unquestionably conceded by every person that admits its existence. Nor can it be acquired, for it is identical with one's self, and is therefore a *fait accompli in perpetuum*. Nor is it capable of purification for it is ever pure and unparalleled. Nor can Moksha be transformed, for it is verily the immutable primordial Entity, (The Kootastha-Brahma). Consequently, both because it is imperishable and also because it is a Purushartha in its essential nature, Moksha alone is the highest Purushartha.

There are, no doubt, Vedic texts such as the following predicating imperishability of the fruits of Karma (action) also: "Verily the merit of the Sacrificer according to Chaturmasya is inexhaustible." "We drank Soma, We became immortal." It should not, on authorities like these, be argued, "How can imperishability be regarded as the exclusive characteristic of (the bliss of) Moksha alone?" The reason is that such texts are over-ridden by the combined effect of the text, "Just as here in the world" etc., and of the logical axiom "Whatever is effected by action is perishable". Hence, expressions "inexhaustible" (Akshaya) and "immortal" (Amrita) used in the passages above cited have to be interpreted as limited to a degree of performance that could subsist only till the occurrence of the general deluge, for the Smriti dclares, "What is spoken of as immortality is only a state that subsists till the occurrence of the general deluge."

The established canon of interpretation is as follows:—

In case of disagreement between the Sruti and Smriti, the latter must be interpreted in consonance with the former; and when two Srutis are in conflict, the Sruti that fits in with reason (logic) must lead the other. The conclusion, therefore, must be that Moksha alone is eternal (and imperishable).

(*To be continued.*)

Dharma—VI.

(By K. G. NATESA SASTRI, Vaidya Visarad.)

(*continued*)

The passage means:—"Parasara, Dadhichi, Indra, Vasishtha, the lotus-born Brahma, Vijnanesvara,—these and others have committed mistakes contrary to the injunctions of the Vedas, owing to the uncontrollable passions driving them to do such objectionable deeds as adultery with others' wives or even their own daughters. They are undoubtedly the foremost among the *sishtas (virtuous* men). No one questions that; but yet are you prepared to maintain that their deeds such as those described above, also, are of authority binding on us." In the wake of this reasoning we reply that Mr. Tilak, though a great man in other respects, yet when he commits an action which is considered by the *sishtas* as prohibited according to the strict wording of the Sastras, cannot be accepted as our model to be followed in regard to such matters. We must pine under secret grief that his प्रारब्धकर्म is the root cause that induces a great man of his talents and attainments to violate the Sastras by interdining and performing sea voyages. He sincerely believes that he does all these things even at the risk of losing *bliss in svarga* for a cause which is dearer than svarga. Whether he will be rewarded for his courage in violating the sastras or punished for it in heaven is not our province to scan. The fundamental basis is different between the Varnasramites and the Theosophists and the two can never meet. But that is no reason why the followers on the Vedic Religion should be abused or treated with contempt. They will only then get a reward paid in their own coins, of course, with a decent interest.

Next Mr. P. K. Telang remarks about what he calls, "*extreme form.*" What that means Heaven only knows. On what authority is it to be determined whether a thing is *extreme* or *otherwise in form*? Surely not on the authority of the Theosophists or of the radical reformers of the type who would maintain that those who enter into the order of the fourth asrama (i.e., *Sanyasa* must be treated as "*runaways*" who shamelessly want to spend an easy life on the charity of others; not even on that of the orthodox people. Everything is determined on the intrinsic merit it has. By a process of impartial reasoning they, the ancients, have arrived at conclusions which are not delicious to others. Nobody ever objects to others coming to different conclusions, but they must be generous enough to respect the honesty of their opponents. That sturdy champion of *truth* and *justice*, the Right Hon. Edmund Burke declared thus in the House of Lords "Now having contended, as we still contend, that the law of nations is the law of India because it is the law of reason and the law of nature, drawn from the pure sources of morality, of public good, and of natural equity, and *recognised and digested into order by the labour of learned men.*" (italics ours). "We have referred you to the Institutes of Ghinges Khan and of Tamerlane,.........a law interwoven with a system of the wisest, the most learned, and the most enlightened jurisprudence that perhaps ever existed in the world...Let me remind your Lordships...that these laws were formed whilst we, I may say, were in the forest, certainly before we knew what technical jurisprudence was". This was recognised in 1794 some 120 years ago. And let us listen to what Professor F. Maxmuller has to say. He says:—'What I admire in Indian Philosophers is that they never try to deceive us as to their principles and the consequences of their theories. If they are idealists, even to the verge of nihilism, they say so,...they are never afraid to speak out...because their *reverence for truth is stronger than their reverence for anything else*...Hindu Philosophers seldom leave us in doubt on such important points, and they certainly *never shrink from the consequences of their theories.*" (Italics ours). But how are we—their descendants—now?

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